SACRED - - - THOUGHTS

Price 4 Annas



SACRED THOUGHTS

GLEANED FROM

SOME OF THE WORLD'S MASTERMINDS AND MAHATMAS

BY

K. S. SESHAGIRI

SONS OF INDIA, Ltd.
10, ESPLANADE, MADRAS

Price Annas 4

The Following Abbreviations are Used

Mrs. Annie Besant	...	...	A
Bhartrihari	...	...	B
Confucius	...	...	C
Swami Dayananda Sarasvati	...	...	D
Epictetus	...	...	E
Emerson, Ralph Waldo	...	...	EM
Gautama Buddha	...	...	G
Jesus Christ	...	...	J
Shri Krishna	...	...	K
Krishna Chaitanya	...	...	KC
Muhammad	...	...	M
Marcus Aurelius	...	...	MA
Madhvacharya	...	...	MC
Manu	...	...	MN
Nanak Shah	...	...	N
Shri Ramana Maharishigal	...	...	R
Ramanujacharya	...	...	RA
Rabindranath Tagore	...	...	RB
Ramakrishna Paramahamsa	...	...	RK
Swami Rama Tirath	...	...	RT
Sankaracharya	...	...	S
Thayumana Swamigal	...	...	T
Thomas Carlyle	...	...	TC
Thomas A. Kempis	...	...	TK
Tiruvalluvar	...	...	TV
Upanishads	...	...	U
Swami Vivekananda	...	...	V
Vardhamana Mahavira	...	...	VM
William Shakespeare	...	...	WS
Zoroaster	...	...	Z

Sacred Thoughts

1. Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves.—A.

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2. In prosperity, the mind of magnanimous men becomes tender like a lotus, whereas in adversity it becomes hard as a solid rock.—B.

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3. Learning without thought is labour lost; thought without learning is perilous.—C.

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4. Let not children grow in superstitions. It should be early explained to them that there are no such things as ghosts and evil spirits except in the imagination of the soft-headed and faint-hearted.—D.

* * *

5. You are always carrying a God with you within yourself. You do not perceive that it is Him you pollute by impure thoughts and dirty deeds. And if an image of God were present, you would not dare to do any of these things which you are doing; but when God Himself is present within, and sees all and hears all, you are not

ashamed of thinking such thoughts and doing such things, ignorant as you are of your own nature.—E.

* * *

6. The best way of revenge is not to imitate the injury.—M. A.

* * *

7. If every year we would root out one vice, we should sooner become perfect men.—T.K.

* * *

8. Let your life lightly dance on the edges of Time like dew on the tip of a leaf.—R. B.

* * *

9. He alone is a true Hindu whose heart is just and he alone is a good Musalman whose life is pure.—N.

* * *

10. Sabbath is made for man, not man for Sabbath.—J.

* * *

11. Forget yourself in your love and service for others.—D.

* * *

12. Both State and Society should make it compulsory upon all to send their children (male and female) to school after the 5th or 8th year. It should be made a penal offence to keep a child from the School after that age.—M. N.

* * *

13. Men who unite in the praise of God are not ashamed of living in contention with each

other, which proves that the evil spirit has subdued all.—N.

* * *

14. He who is wise tries to harmonise the wishes that seek for self-gratification with the wish for the social good, and only thus can he realise his higher self.—R. B.

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15. As persons living in a house infested by venomous snakes are always alert and on their guard, so should men living in the world be always watchful against the allurements of lust and greed.—R. K.

* * *

16. Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the Divine Mother. God cannot be seen so long as the love for women and wealth is not extinguished.—R. K.

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17. It is a sin not to say "I am God." It is the worst theft to steal the Atma. It is falsehood and Atheism to say "I am a man or woman," or to call yourself a poor crawling creature.—R. T.

* * *

18. Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth, come out boldly; cry fearlessly at the top of your voice "I am God," "I am God". That is your birthright.—R. T.

19. Chant "Sivoham". For "Thou art That".—S.

* * *

20. The Self is eternal and real by nature; the body is transcient and unreal. The Self is the ruler and subjective; the body is the ruled and objective. The Self is without parts and without a second; but the body consists of many parts. And yet men identify the two. Could ignorance go further than this?—S.

* * *

21. Sweep away the illusion of Time; glance, if thou have eyes, from the near-moving cause to its far distant Mover....... Through every star, through every glass-blade, and most through every living Soul, the glory of a present God still beams. But Nature which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish.—T. C.

* * *

22. All things pass away and thou together with them.—T. K.

* * *

22 (*a*). The Infinite is beyond the comprehension of the finite. All knowledge of the objective universe may be yours. But that could not show you the Supreme Being who transcendeth all such limitations. He is in and beyond all Space and Time.—R.

23. As the sun, the eye of the whole world, is never contaminated by the external ocular impurities, so the one Atman that resides in all the beings, is never touched by the miseries of the world, (as it is) beyond (the world).—U.

* * *

24. Ye are the children of God, heirs of Immortal Bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature.—V.

* * *

25. Repeat mentally, let all beings be happy, let all beings be peaceful, let all beings be blissful.—V.

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26. Not to harm any being is the best of virtues.—V. M.

* * *

27. Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.—W. S.

* * *

28. Virtue alone is happiness and its path is the path of peace.—Z.

* * *

29. No man should try to impose his will on another, even in order to make him do right.

Growth is not helped by such external coercion ; the intelligence must be convinced, the emotions aroused and purified, else no real gain is made.–A.

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30. All things whatsoever ye would that men should do to you, do ye even so unto them.–J.

* * *

31. A little while ago, they were not ; a little while, and they are not. Their very ashes are not.—T. C.

* * *

32. Every vicious thought will rebound, every thought of hatred which you might have thought in a cave even, is stored up and will one day come back to you with tremendous power in the form of some misery here. Beware !—V.

* * *

33. Remember that Sat-Chit-Ananda sea is the sea of Immortality, with the water of everlasting life. Be not afraid, like some foolish people that you may "run to excess" in your love of God. —R. K.

* * *

33 (*a*). Imagine a number of concentric circles drawn round a common centre. There may be countless different radii drawn to the various points in the circumference of each of these circles. But all such radii meet and have their roots in the one common centre of them all. God is such a centre.—R.

34. Let not despondency enter into thy heart. Despair is the greatest enemy in the path of progress. "As a man thinketh, so he becometh."—R. K.

* * *

35. Sloth is a dreadful enemy abiding in the body of man; there is no friend like industriousness, by resorting to which a man is never ruined.—B.

* * *

36. Be always doing something serviceable to mankind, and let this constant generosity be your only pleasure, not forgetting in the meantime a due regard to the Deity.—M. A.

* * *

37. Be strong, my young friends, that is my advice to you. You will be nearer heaven through football than through the study of the *Gita*. Bold words are these. I have to say them. I love you ......You will understand the Upanishads better and the glory of the Atman, when your body stands firm upon your feet, and you feel yourselves as men.—V.

* * *

38. The only "ism" that we require now is this wonderful idea of the soul—its eternal might, its eternal strength, its eternal purity and its eternal perfection.—V.

* * *

39. Do your work, enjoy your work; because your work by itself is pleasure, because work is

the other name of realisation. Take to your work, because work you have to do. Work leads to realisation.—R. T.

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40. Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.—J.

* * *

41. Let the King take from the traders and artizans one-fiftieth part of their profit in gold and silver and 1/6, 1/8 or 1/12th of the agricultural produce, such as rice.—M. N.

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42. Let not the Rulers go against the voice of the people nor the people do anything against the wishes of the Sovereign.—D.

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43. The Vedic Text says: "Verily the just law alone is the true King, yes, the just law is the true Religion. Whoever violates justice is the lowest of the low"......—D.

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44. If the word "I" is so dear to you, then either expand it indefinitely (*i.e.*, know the universe as thyself) or renounce it altogether.—S.

* * *

44 (*a*). Who is this "I" that thou art so fond of? Think about it seriously every day with the mind turned inside if thou wilt have self-knowledge.—R.

45. Brahma, the Lord of Creation, Sanaka, Suka and others would never remain even half a second without the feeling "Aham Brahmasmi," *viz.*, "I am the supreme Being."—S.

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46. That fool who makes the slightest distinction between the individual soul and God is exposed to great danger, says the Shruti.—S.

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47. The kingdom of God is within you.—J.

* * *

48. Seated equally in all beings, the Supreme Lord, unperishing within the perishing—he who thus seeth, he seeth.—K.

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49. When he perceiveth the diversified existence of beings as rooted in one, and spreading forth from it, then he reacheth the Eternal.—K.

* * *

50. Truth comes to you and tells you you are God; that God is not separate from you; tells you that God is not in this heaven or that hell, but in your own Self. Here in the realisation of this idea you have absolute freedom.—R. T.

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51. Unless one covers their eyes, the untrained horses will not move a single step. Is it possible to realise God unless one's passions are kept under control?—R. K.

52. Love, turning to the Supreme, sees Him as eminently desirable, as an object for intense desire and this burns attachments to objects that keep the heart in bondage.—A.

* * *

53. O Thou of Immortal Bliss! Is it not Thee that I see in all beings in this Universe! Omnipotent Ishvara! How wonderfully Thou pervadest all Space, there being no atom in which Thou art not.—T.

* * *

54. Sages who are hungering for God-realisation are warned against entering the forest of sense-objects wherein roams the mighty tiger known as mind.—S.

* * *

55. All pain, come it how it may, works for our ultimate bliss, and is but breaking the bonds which keep us tied to the whirling wheel of births and deaths.—A.

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55 (*a*). Siddhis (the 8 great powers) are obstacles in the part of Atmagnana. One should not entertain any love for them.—R.

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56. Where women are worshipped, there great men are born; where they are not honoured, there all acts are fruitless.—M. N.

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57. "Just as boys acquire knowledge and culture by the practice of Brahmacharya and then

marry girls of their own choice who are young educated, loving and of like disposition, so should a girl practise Brahmacharya, study Vedas and sciences, perfect her knowledge, refine her character and then give her hand to a man of her choice who is young, learned and loving." *Atharva Veda.*

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58. "If a girl under 16 conceive of a man under 25 years, she very often miscarries, but if she do not miscarry and the child is born at the full time, he does not live long, but if he do live long, he is nothing but a weakling."—*Susrata,* quoted by D.

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59. The age for marriage for a girl is from the 16th to the 24th year, and for a man from the 25th to the 48th.—D.

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60. Let a maid wait for 3 years after she has begun to menstruate, then let her choose for herself a husband who is her equal.—M. N.

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61. It is not for the parents to make the contract on behalf of their children. The parties most concerned are the man and wife. It is they who should decide. One cannot too strongly condemn the custom of early marriage, marriages thrust upon boys and girls of tender ages. The children of such marriages are mostly poor in physique and always wanting in stamina.—D.

62. He doeth well that rather serveth the community than his own will.—T. K.

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63. A wretched soul bruised with adversity,
We bid be quiet, when we hear it cry;
But were we burdened with like weight of pain,
As much or more we should ourselves complain.—W. S.

* * *

64. Be not servile. Be fearless. Do not fear to speak the truth. Do not fear to do the right thing. Fear not death when duty demands it.—D.

* * *

65. Do not act as if you had 10,000 years to throw away. Death stands at your elbow. Be good for something while you live and it is in your power.—M. A.

* * *

66. With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.—J.

* * *

67. Be pure in food and person. There is no higher life, no better duty than service of humanity. Look for your welfare in the welfare of others. Improve your mother tongue. Elevate the lower classes—for all men are equal.—D.

* * *

68. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness. Love thy neighbour as thyself.—J.

* * *

69. To the man that causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall from me."—G.

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70. Resist not evil.........Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—J.

* * *

71. Shri Krishna has alsolutely accepted you on account of your unparalleled humility and your charity towards the meanest insect, and even to those worms which fed upon your body.—K. C.

* * *

72. This dweller in the body of every one is ever invulnerable, O Bharata; therefore thou shouldst not grieve for any creature.—K.

* * *

73. Fear not them which kill the body but are not able to kill the soul.—J.

* * *

74. He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.—K.

75. Weapons cleave him not, fire cannot burn him, water cannot wet him nor can wind dry him away.—K.

* * *

76. He who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being. There is no doubt of that.—K.

* * *

77. "The Self is Peace; that self am I. The Self is strength; that Self am I."—A.

* * *

78. O Divinity!! Divinity!!! O my own beloved, dear, dear God in all these bodies!!! People who in the eyes of others are called enemies are all my own true Self. Those who in the eyes of others are called friends are all my own true Self. Divinity is the synonym of my true Self.—R. T.

* * *

79. Never identify yourself with the body. You are not the body. "I am the Self, the pure, the effulgent, the ever blissful." This is truth.—V.

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80. The wise who by meditation of his own soul recognises the soul......as God—he indeed leaves joy and sorrow far behind.—U.

* * *

81. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—J.

82. Being the Light of Lights, to whom are you to pray for light?......Who puts you in bondage? Who is it that enslaves you? Your own desires, nothing else. All the magnetism of the world, all the powers of the world, are your object-slaves, nothing more. Get rid of these desires, free you become this moment.—R. T.

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83. Get all worldly experience, but finish it quickly. Never forget what you really are.—V.

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83 (*a*). Know thou That by knowing which all else is known.—R.

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84. Renunciation does not mean Asceticism. Renunciation means making everything holy... Realising the Divinity in each and all is Renunciation according to Vedanta. Vedanta asks you to give up your wife or your husband as related to you, give up the wife as the wife, but realise the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy. Give up the friend as a friend, but realise the godliness or godhead in the friend......It is the marriage which is based on spiritual union which takes no account of the colour of the face or the beauty of countenance or form, but sees the Divinity within, that is the only safe and abiding one. That only can bring happiness and joy.—R. T.

85. O God, who art the truth, make me one with Thee !—T.K.

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86. In enjoyment there is the fear of disease; in social position, the fear of falling off; in wealth, the fear of hostile Kings; in honour, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age; in Scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death; all the things of this world pertaining to man are attended with fear. Renunciation alone stands for fearlessness.—B.

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87. Free thyself from the mighty attraction—the maddening wine of love, the charm of sex.—V.

* * *

88. Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—J.

* * *

89. Happy thou art not;
For what thou hast not, still thou strivest to get
And what thou hast forget'st.—W. S.

* * *

90. Whosoever shall marry her that is divorced committeth adultery.—J.

* * *

9. A virgin widow may re-marry.—D.

92. Opinions, whether right or wrong, can never be pulled out of your head, unless the impressions on which they rest are first removed. —M. A.

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93. "As thou camest naked into the world, so, like a poor exile, thou shalt be borne to the grave......Greatness, beauty, pleasures, all in the world, is full of vanity and frailty. Then let not these attractions allure you, nor their despite overcome you. The fairest colours fade in death, and the richest ornaments, decked with gold, silver, and precious gems, in the dark tomb are valueless."—*The Valley of Lilies.*

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94. Give as the flowers give their perfumes. It is a privilege to be charitable. They alone live who live for others. The rest are more dead than alive.—V.

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95. When thou doest alms, let not thy left hand know what thy right hand doeth.—J.

* * *

96. There is not one thing in this world of ours which you can label as good and good alone, and there is not one thing in this world of ours which you can label as bad and bad alone.—V.

* * *

97. If thou wilt be perfect, go and sell what thou hast and give to the poor and follow me...

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.—J.

* * *

98. He who bears ill-will to those that bear ill-will can never become pure ; but he who feels no ill-will pacifies those who hate......Hatred ceases not by hatred at any time ; hatred ceases by love.—G.

* * *

99. Every thought or deed of evil shows our inability to hold the Chitta down. All that we are is the result of habit..... Control passions at their very root. When a big wave of anger comes, think of love, the old wave dies. So if good waves in the conscious chitta be constantly raised, they will go down, become subtle, and oppose the Samskara forms of evil thoughts. By meditation the mind can be made to subdue those waves. When meditation has become steady and constant, even anger and hatred will be controlled and checked.—V.

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100. The bondage is of the mind ; freedom is also of the mind. If thou should'st say : "I am a free soul, I am the son of God ; who can bind me ?" —free thou shalt be. If one is bitten by a snake and can say with all the force of will and faith, "there is *no* venom, there is no venom," he will surely get rid of the venom.—R. K.

101. There is nothing good or bad, but thinking makes it so......It is the mind that makes the body rich.—W. S.

* * *

102. To understand the true quality of people, you must look into their minds and examine their pursuits and aversions......It is in your power to be superior to pleasure and pain, to be deaf to the charms of ambition. It is in your power not only to forbear being angry with people for their folly and ingratitude, but over and above, to cherish their interest and take care of them.—M. A.

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103. The refusal to harbour evil thoughts, their prompt ejection if they effect an entry, the immediate replacement of an evil thought by a good one of the opposite character—this practice will so tune the mind that after a time it will act automatically, repelling the evil of its own accord. —A.

* * *

104. Life is a train of moods like a string of beads, and as we pass through them they prove to be many coloured lenses which paint the world their own hue and each shows only what lies in its focus.—E. M.

* * *

105. He who can resist the temptations of a young and seductive woman in a lonely forest where he is unobserved by human eye, through

the fear that God sees him, and who through such fear doth not even cast an immoral glance at her, he is the truly religious man. He who finds a bag full of gold in a lonely and uninhabited house and resists the temptation of taking it, he is the truly religious man.—R. K.

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106. No pursuit of the worldly wise is in fact worthy of ambition; and life, if worth living at all, should be devoted and dedicated utterly and absolutely to the Maker of all.—M. C.

* * *

107. "Even at the risk of going to hell, I shall save these souls," said Shri Ramanuja, while he was threatened with such a curse by a Master when the former dared to disobey him by whispering the sacred mantram into the ears of certain people of the lowest classes.

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108. Let not hatred towards any induce you to do wrong but act justly; this will approach nearer unto piety.—M.

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109. Says the Shatapatha Brahmana: "The earth, the water, the heated bodies, the space, the moon, the sun and other planets are called *Vasus* or abodes, because they are abodes of living beings as well as of inanimate objects." How can myriads of other worlds be of any use unless they are inhabited by men and other beings?—D.

110. He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.—K.

* * *

111. He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.—K.

* * *

112. He who, through the likeness of the Self, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogi.—K.

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113. Those that toiled for and realised the Truth will no longer tread the path leading into this world.—T. V.

* * *

114. Who, when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.—A.

* * *

115. The men of real power are always men of one Idea, who send all the force of their being along one line.—E. M.

* * *

116. Only to the mind concentrated, steady, shut out from the world, can the Divine reveal itself. God shows Himself in His universe in endless forms; but within the human heart, He shows Himself in His Life and Nature, revealing Himself to that which is a fragment of Himself.

In that silence, peace and strength and force flow into the soul and the man of meditation is ever the most efficient man of the world.—A.

* * *

117. No tongue can express that bliss which flows from communion with the Supreme Spirit into the soul of man whose impurities are washed away by the practice of yoga, whose mind being abstracted from the outside world is centred in the Supreme Spirit; because that happiness is felt by the human soul in its inner Self alone.—U.

* * *

118. There are hills and mountains, dales and valleys under the sea, but they are not visible from the surface, so in the state of Samadhi one sees the broad expanse of the Sat-Chit-Ananda only and the individual consciousness lies latent in Him.—R. K.

* * *

119. Yajnavalkya explained to his beloved wife, Maitreyi, that the Universal Soul dwells in the husband and in the wife and in the sons, in Brahmanas and in Kshattriyas, and in all living beings, in the Gods above and in the creatures below—yea, in all the universe.—U.

* * *

120. He is my soul within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard-seed or kernel of a canary-seed. He also is my soul within my heart, greater than the earth, greater than the

sky, greater than the heavens beyond, greater than all these worlds. He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and is never surprised, He—my soul within my heart—is God. When I shall have departed from hence, I shall mingle with Him.—U.

* * *

121. All these bodies are like dew drops and the real man is like the ray of the Sun which passes through and threads all those beads of dew. All these bodies are like the beads on a rosary and the real man is like the string that passes through them all. If you once sit still for a second and feel, feel that you are the universal man, you are the Infinite Power, you will see that all this you are.—R. T.

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122. Freedom will come when thy "I-hood" (egoism) will vanish and thy self will be merged in the Divinity.—R. K.

* * *

123. In a potter's shop there are vessels of different shapes and forms—pots, jars, dishes, plates, etc., but all are made of the same clay. So God is one, but is worshipped in different ages and climes under different names and aspects.—R. K.

* * *

124. Believe not in the lump of flesh of your companion ; believe in the Divinity within.—R. T.

125. Let your heart be with God, let your heart be upon the Divinity within you; that is the way. Behave in this way yourself and make your wife and children behave in the same way. —R. T.

* * *

126. Meditate constantly upon God and pray to Him for Divine Love. You should try to fill your mind with the thought that there is nothing in the world that you may call your own; those whom you think you own are sure to pass away some day or other. God is really your own. He is your all-in-all. How to realise Him should be your only concern.—R. K.

* * *

127. When she (your wife) loves you, or you love her, you love the God within her and make her love the God within you...... Everybody should realise the God within him; everybody should become the perfect Atma, the perfect Divinity by realising the Divinity within. All this struggle for existence is due to people not realising this.—R. T.

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128. Think of your body that it is strong and healthy. It is the best instrument that you have. Think of it as being as strong as adamant. Throw away all weakness. Tell your mind that it is strong and have unbounded faith and hope in yourself.—V.

129. When a large number of impressions, good or bad, are left on the mind, they coalesce and become a habit. Everything that we are is the result of habits. Character is repeated habits, and repeated habits alone can reform character. Go on doing good, thinking holy thoughts continuously, that is the only way to suppress base impressions. By meditation you can make the mind subdue these waves. Go on practising meditation for days, months and years until it has become a habit.—V.

* * *

130. Vedanta requires you to live in your families, to live in your homes, in a position of God, to live in your houses as a witness, as an impersonal God, not attached, in no way mixed up or entangled. Keep your mind always at rest, always unattached, keep your heart and mind always fixed upon the Divinity within, and look at all the household matters as at a picture or as in a drama.—R. T.

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131. Personal cleanliness is the first condition of every religious observance.—M. C.

* * *

132. "Let a man always bathe regularly, keep his clothes clean, his food and drink clean and pure, his house clean and tidy. The cleanliness and purity of these things leads to health and purity of mind, which in their turn increase strength and capacity for work."—D.

133. "Indulgence never gratifies sensual desires. This is only adding fuel to the fire." Smother them if you wish to put them out.—D.

* * *

134. Without knowing its burning power, the insect jumps into the glowing fire; the fish through ignorance eats the bait attached to the hook; whereas we, having full discernment, do not renounce the sensual desires complicated as they are with manifold dangers. Alas! how inscrutable is the power of delusion.—B.

* * *

135. If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. —J.

* * *

136. The face has been attacked with wrinkles, the head has been painted white with grey hair, the limbs are all enfeebled, but desire alone is rejuvenating.—B.

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137. Merely thou art death's fool;
For him thou labour'st by thy flight to shun,
And yet runn'st towards him still.—W. S.

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138. When the mouth is parched with thirst, man takes some cold refreshing (or sweetened) drink; when suffering from hunger, he swallows

boiled rice, made delicious by sweet preparation; when set on fire by lust, he fast embraces his wife; so happiness is but the remedying of these diseases (of hunger, thirst and lust):—and behold, how man (*i. e.*, his sense) is upset in his quest!—B.

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139. Alas! length of days doth more often make our sins the greater, than our lives the better.—T. K.

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140. Fear nothing, blame nothing, flee nothing so much as thy vices and sins; which ought to be more unpleasing to thee than any losses whatsoever of things earthly.—T. K.

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141. Old age looms (ahead) frightening men like a tigress; different diseases afflict the human body like enemies; life is flowing away like water running out of a leaky vessel; still how wonderful that man goes on doing wicked deeds! —B.

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142. If you are pinched here, consider how quickly all things vanish and are forgotten.—M. A.

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143. The deer, the fish and the virtuous living on grass, water, and contentment respectively find in this world unprovoked enemies in the hunter, fisherman and the wicked.—B.

144. Why beholdest thou the mote that is in thy brother's eye, but consider'st not the beam that is in thy own eye?—J.

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145. The vast continents of Europe and Asia are but corners of the creation. The ocean is but a drop, and Mount Atlas but a grain in respect of the universe, and the present time but a point to the extent of Eternity.—M. A.

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146. I would have virtue look out of the eye, no less apparently than love does in the sight of the beloved.—M. A.

* * *

147. From occult powers comes egotism which makes one forget God.—R. K.

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148. When you are most angry and vexed, remember that human life lasts but a moment and that we shall all of us very quickly be laid in our graves.—M. A.

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149. He that performeth such action as his duty, independently of the fruit of action, he is an ascetic, he is a yogi, not he that is without fire and without rites.—K.

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150. That which is not expressed by speech, but by which speech is expressed...... That which

does not think by mind but by which mind is thought......That which does not see by the eye, but by which one sees.......That which does not hear by the ear, but by which the hearing is heard ......That which does not breathe by breath, but by which breath is breathed—that alone is God—not that which people here adore.—*Kenopanishad.*

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151. He to whom all things are one, he who reduceth all things to one, and seeth all things in one; may enjoy a quiet mind and remain peaceable in God.—T. K.

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152. Epictetus will tell you that you are a living soul that drags a corpse about with her.—M. A.

* * *

153. "What is our life but a short moment, a wind that passes away, a morning brightness which fades away, a traveller who retraces not his steps?...Like a flash of lightning which disappears in the twinkling of an eye, so shall ages disappear and with them the kingdom of the earth."—*The Valley of Lilies.*

* * *

154. It is vanity to set thy love on that which speedily passeth away, and not to hasten thither where everlasting joy abideth.—T. K.

155. Death and generation are both mysteries of nature and somewhat resemble each other; for the first does but dissolve those elements the latter had combined.—M. A.

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156. Who is he that hath all things according to his mind? Neither I nor thou, nor any man upon earth. There is none in this world, even though he be King or Bishop without some tribulation or perplexity.—T. K.

* * *

157. Dullness is attributed to a modest man; hypocrisy to one who has a liking for religious observances; roguery to one who leads a life of scantity; cruelty to a warrior; idiocy to a hermit; meanness to one who speaks agreeably; arrogance to a spirited man; garrulity to an orator; imbecility to a steady man; what virtue is there that is not stigmatised by wicked men?—B.

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158. A King may fall asleep and find himself a beggar; may dream that he is a beggar, but that can in no way interfere with his real Sovereignty. —R. T.

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159. A boat may stay in the water, but the water should not stay in the boat. An aspirant may live in the world, but the world should not live within him.—R. K.

160. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal......he cannot serve both God and Mammon.—J.

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161. All worldly riches should be despised except in so far as they serve to relieve our fellow-creatures.—N.

* * *

162. God knoweth the innermost parts of the breasts of man. O true believers, observe justice when ye appear as witnesses before God.—M.

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163. "Fight with no weapon," said Nanak, "Save the word of God; a holy teacher hath no means save the purity of his doctrine".

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164. A man versed in Divine knowledge is Himself God.—N.

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165. A truly religious man should think that other religions are also so many paths leading to the Truth. We should always maintain an attitude of respect towards other religions.—R. K.

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166. Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.—J.

167. Close not your doors against strangers, lest ye keep out angels.—J.

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168. Virtue is a garment of honour, while wickedness is a robe of shame.—Z.

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169. We often judge of things according as we fancy them; for private affection bereaves us easily of true judgment.—T. K.

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170. In living your life of peace and virtue be indifferent to praise and censure alike of mankind.—R. K.

* * *

171. Your pain cannot originate in another man's mind, nor in any change or transformation of your corporeal covering. Where then does it lie? Why, in that part of you that forms judgments about things evil. Do not imagine you are hurt, and you are impregnable. Suppose that your flesh was hacked, burnt, putrefied or mortified, yet let that part which judges keep quiet; that is, do not conclude that what is common to good or ill men can be good or evil in itself. For that which may be everybody's lot must, in its own nature, be indifferent.—M. A.

* * *

172. Temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified and instructed

......By flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies.—T. K.

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173. Overcome anger by love; overcome evil by good; overcome avarice by liberality; overcome falsehood by truth.—G.

* * *

174. If ye forgive men their trespasses, your heavenly Father will also forgive you.—J.

* * *

175. The beginning of all evil temptations is inconstancy of mind and small confidence in God.—T. K.

* * *

176. The man whose hair stands on end at the mere mention of the name of God and from whose eyes flow tears of love—he has reached indeed his last birth......If once the chanting of His holy name thrills the devotee with joy, ah, what effort is needed then for the control of passions. Such control comes of itself.—R. K.

* * *

177. Let God be a want as indispensable as breath, food or clothes.—V.

* * *

178. The notion that our little life is a separate independent unit, fighting for its own hand against countless separate independent

units is a delusion of the most tormenting kind... When we feel and know that all selves are one, then peace of mind is ours without any fear of loss.—A.

* * *

179. O King of Kings, my dear Self in all these bodies, absolute monarch, quintessence of blessing, O dear one, make not a slave of yourself in the dream of ignorance. Arise and rule in your supreme majesty, ye are God, ye are God, ye could be nothing else.—R. T.

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180. The true nature of the Jiva is eternal, Existence—Knowledge—Bliss. It is egoism that has brought about so many upadhis and he has forgotten his own real nature.—R. K.

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181. I am undecaying, imperishable, infinite, I am the Lord, I am the Pratyagatma, I am of the nature of Supreme Bliss, I am Parama Shiva.—S.

* * *

182. Whatever is perceived in thy wakeful and dreaming states, understand them all to be Brahman.—S.

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183. "I am 'one only without a second,' I am eternal, omnipresent and of the nature of Bliss. Changeless, formless, stainless, motionless, endless, attributeless, I am that Brahman who is beyond all birth, death, old age, disease and decay.

I am not the body which is unreal." This is real knowledge.—S.

* * *

184. You become the Lord of Lords, the King of Kings when you are free from desires, when one by one these desires are thrown off. How free and happy you become that moment.—R. T.

* * *

185. A pillar is taken for a thief in darkness and a rope for a serpent. Even so the body is taken to be the Self by the ignorant.—S.

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186. The fool who looks upon the body as the Self is equally wrong with one that looks for silver in the mother-of-pearl and for water in mirage.—S.

* * *

187. You find a tiger threatening to devour you in your dream. Is it a real tiger? It is yourself. Even so in the wakeful state all that you see are yourself. It is "ye that are the enemy and the friend". "Ye are the Sun and the pond in which the Sun is reflected. Ye are the lamp and the moth."—R. T.

* * *

188. The Atman is of the nature of wisdom and divine; the body is built of flesh and impure matter. And yet men identify the two. Could ignorance go further than this?—S.

189. I and My Father are one.—J.

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190. Duality born of ignoranee makes us see all things as other than the Self. There is not even an atom other than the Self. So everything is the Self.—S.

* * *

191. Whosoever finds that all beings are the Self there is no more delusion or sorrow for such, since He is one only without a second.—S.

* * *

192. This Self is declared to be the all-pervading Brahman Himself in a certain passage in the Brihadaranyaka.—S.

* * *

193. Why do you fear to weep? Weep! weeping clears the eyes and brings about intuition. Then the vision of diversity—man, animal, tree—slowly melting away, makes room for the infinite realisation of Brahman everywhere and in everything.—V.

* * *

194. The relation of this universe to Brahman is like the blueness in the sky, the mirage in the desert and the false appearance of a person in a post.—S.

* * *

195. A pot is a name of clay; ear-ring, of gold; the (false) silver, of mother-of-pearl; even

so, the individual soul is a name of Brahman.... Knowing it to be clay, one does not note the separate existence of the pot or of the false existence of silver in the mother-of-pearl. Even so, the realising sage finds Brahman alone everywhere and no more individual soul.—S.

* * *

196. Life is changing like a huge wave, beauty of youth abides for a few days. Earthly possessions are as transient as though the whole series of our enjoyments are like occasional flashes of autumnal lightning. The embrace round the neck given by our beloved lingers only for a while. To cross the ocean of this terrible Samsara, attach your mind to Brahman.—B.

* * *

197. As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body; the steadfast one grieveth not threat.—K.

* * *

198. Know That to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable one.—K.

* * *

199. Know of a truth that only the Time-shadows have perished or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, IS even now and for ever. —T. C.

200. Earth's mountains are levelled and her seas filled up in our passage. Can the Earth which is but dead and a vision resist spirits which have reality and are alive?—T. C.

* * *

201. Admit Space and Time to their due rank as Forms of Thought, nay even, if thou wilt, to their quite undue rank of Realities and consider then with thyself how their thin disguises hide from us the brightest God-effulgences!—T. C.

* * *

202. And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like the insubstantial pageant faded,
Leave not a wrack behind.—W. S.

* * *

203. The Self, harmonised by Yoga, seeth the Self abiding in all beings, all beings in the Self; everywhere he seeth the same.—K.

* * *

204. Brahman alone is real; all else is unreal. —U.

* * *

205. When a humble Bhakta, prostrating before the Maharishi, submitted in all sincerity

and simplicity that "a realising sage may, quite like any other man of flesh and blood, fall a prey to the ferocious tiger or the furious serpent in a forest," Lord Shri Ramana replied : "The tongue is sometimes bitten by one's own teeth. Are the teeth punished for that?" Such animals could not harm the realising sage. But why should anybody be particular about the possession of that body (which he is not), the loss of which is perhaps necessitated by the force of his own Prarabda Karma (past Karma which has begun to take effect)?

* * *

206. When I, falling on the ground with my eyes impressed on the sacred Lotus Feet of Shri Ramana, begged of Him to save me from the crushing blows of cruel Maya, the Mighty Lord was all mercy and in His dazzling golden face beaming with a smile sweet as nectar, I found the water for which I was panting as the Divine lips parted to say, "*Whom* does all this (worldly woes) trouble? Put that question to yourself as often as you feel troubled. Thou art not the body which will perish one day. Know that *thou art the Atma of unmixed Bliss* and how then could any worldly bugbear affect you"?

* * *

207. When a certain relative and disciple of the Swami said, "O Lord, how is it that some advanced souls do not feel hunger and thirst for days and months together while in meditation?"

the blessed Lord replied : " During the day, you take your food five or six times, cooked rice, vegetables, fruits, etc., at breakfast, tiffin, dinner and other hours at frequent intervals. In the night you have only one meal and you sleep all the rest of the hours. The duration of the night is not shorter than that of the day and yet, what makes you eat less in the night ? Your mind is absorbed in sleep and so your body stands in less need for food. Even so, the meditating sage has his mind merged in some other Thing for a long period, say, days, months or even years. That is why the latter feels no need for food for a long time while in meditation.

* * *

208. The four quarters, the earth, the sky, the heavens beyond, and the ocean and the sun, the moon, the lightning, and the fire, and the organs and minds of living beings—yea, the whole Universe is God.—U.

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209. Rely upon yourself always.—M. A.

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210. As the slough of the snake lies on an ant-hill, dead and cast away, thus lies the body ; but the disembodied immortal spirit is God, it is Light.—*Brihadaranyaka Upanishad.*

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